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D E F E N C E
O F T H E
D O U B T S
C O N C E R N I N G T H E
Authenticity of the Last Publication
O F T H E
C O N F E S S I O N A L , &c. L

I N A N S W E R T O
O C C A S I O N A L R E M A R K S , &c.

"Rufus perplexum iter amas revolvens
"Pellacis filius." Virg. Æn. ix. 391.

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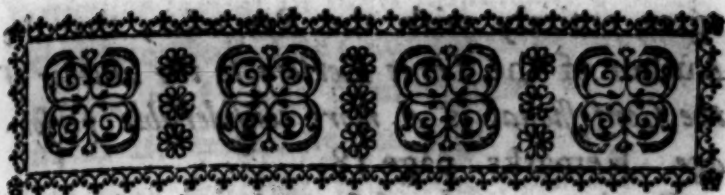


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DEFENCE

OF THE

DOUBTS, &c.

IF the learned Gentleman, who hath remarked upon the *Doubts*, is retained to plead again on the same side of the question, it may require the best of his abilities, to give satisfaction to the literary and Christian world, in answer to an Author, who hath lately compleated his able and judicious censure of the *Confessional*. The writer of the *Doubts* therefore will endeavour not to be prolix in defence of them, that he may not interrupt the *Remarker* in his arduous enterprise, nor divert the attention of others from a worthier object. In one instance the *Doubter*, as he is stiled, hath the honour to

A

agree

agree entirely with the *Remarker*, that the Author of the *Three Letters to the Author of the Confessional* is *A more considerable personage*. Remarks. page 18.

But harmony is of short duration between them, and war presently commences, opening with a contest about the Declaration of *Charles II* from *Breda*: whether he promised the Presbyterians in it *A quite new model of the church of England?*

The *Remarker* excepts to the word *Promised* as not fairly expressing the meaning of the *Confessional*, where instead of *Promising*, it is, *Giving the Presbyterians to understand*. But if any one openly gives another to understand that he will do him a favour, and in a manner clear enough for him to comprehend distinctly what the favour is, most honest men will think, and not scruple to say, that he hath promised it really, though not expressly. However let the question be put more precisely in the words of the *Confessional*, we still ask the *Remarker*, in what part of the Declaration from *Breda* did *Charles II* give the Presbyterians to understand *a quite new model of the church of England?* It is not favour at large, but a very

See *Confessional*. Pref. to 1st Ed. p. xxix. *Doubts*. p. 2. Remarks. p. 11.

particular

particular favour of high importance, that is here pretended. The claimant therefore ought to show that clear significations were given him of it, before he can with justice, or indeed may without injustice, complain that he hath not been dealt with as good faith required. But where or how is this particular and important favour signified in the Declaration? All that is said in it about Religion hath already been given in the *Doubts*, p. 2. The paragraph is cautiously worded; it expresses some assurance, that "the several opinions in religion will be composed or better understood, when the parties shall unite in a freedom of conversation;" but carefully restrains its concessions to liberty of conscience.

"By the Declaration, says Mr *Whitelock*, "the King grants a free general pardon to all that shall lay hold of it within forty days, except such as the Parliament shall except; and a liberty to tender consciences, and that none be questioned for difference of opinion in matters of religion which do not disturb the peace of the kingdom." *Memorials under May 1. 1660.*

The blessing of such liberty of conscience we now enjoy; but according to the distinction made by the learned Author himself, it

is a different thing from a *quite new model* of the church of England. And of this *quite new model*, neither Mr *Whitelock* in the passage cited, nor the Parliament in their answer, appear to have discovered any intimations.

Here it is to be noticed, that the Declaration was published before the resort of the Presbyterian Divines to the King. Whether afterwards in private conversation abroad, or by any act at home, he really gave them to understand a *quite new model* of the church of England, or whether they interpreted his words beyond his intention, and according to their own wishes, are questions beside the present purpose. The *Remarker*, if he will remove the charge of misrepresentation from the *Confessional* to the *Doubts*, must find this *quite new model* given to be understood in the Declaration from *Breda*.

The Declaration prefixed to the thirty nine articles furnishes matter for the next dispute; the *Remarker* and the *Doubter* not intirely agreeing about either the Author or the meaning of it. And here the *Remarker* seems to think his Friend not well used, that he may not have free liberty^a to doubt as others have done, whether it was made by *James I.* or *Charles I.* But if any one hath

^a *Remarks*. p. 21.

abridged the learned Author of his liberty in this instance, he hath done it himself by his appeal to Sir *John Elliot's* speech in the parliament of 1628, in which the Declaration is spoken of, as *made* and published in the name of King *Charles*. The words of the speech are:

"I must confess amongst all those fears
"we have contracted, there ariseth to me not
"one of the least dangers in the Declaration
"that is *made* and publiht in his Majesties
"name concerning disputing and preaching;
"let not this my saying bear the least suspi-
"tion or jealousie of his Majesty; for if there
"be any misprision or error, I hope it is those
"ministers about him, which not onely he,
"but all princes are subject unto; and princes
"no doubt are subject to misinformations,
"and many actions may be intituled to their
"names, when it is not done by themselves.
"--- And now to the particular in the De-
"claration, we see what is said of Popery
"and Arminianism, our faith and religion is
"in danger by it, for like an inundation it
"doth break in at once upon us. It is said,
"if there be any difference in opinion con-
"cerning the seasonable interpretation of the
"xxxix articles, the bishops and the clergy

* *Rusworth*. Vol. I. p. 648.

" in

“in the Convocation have power to dispute
 “it, and to order which way they please;
 “and, for ought I know, Popery and Ar-
 “minianism may be introduced by them, and
 “then it must be received by all.”

It may be taken for granted that Sir *John Elliot* is here all along haranguing upon one and the same Declaration; and from the fears which he expresses of its tendency, from his speaking of it as *made* in his Majesty's name, and from his endeavouring, whether out of respect to his Sovereign or his own security, to exculpate the King, and fix the whole blame of making and publishing it upon his ministers, it may justly be concluded, that this Declaration had then lately made its appearance for the first time. How then could the learned Author, who is so clear that the Declaration prefixed to the Thirty nine articles is the subject of this speech, consistently doubt of its being King *Charles's*?

Full as reasonably might one doubt, were one to judge only from the speech itself and without regard to other circumstances, whether Sir *John Elliot* is speaking of the Declaration in question; so inaccurate are his account of it and manner of citing it. And yet it is insisted on, that he gives the true mean-

* *Confess.* p. 132. Note.

ing of it, when he says, "If there be any
 "difference of opinion concerning the rea-
 "sonable interpretation of the xxxix articles,
 "the bishops and the clergy in the convoca-
 "tion have power to dispute it, and to order
 "which way they please." According to
 which gloss the King is pulling down with
 one hand as fast as he builds with the other.
 In this paragraph, the appeal lies only to
 "the literal and grammatical sense of each
 "article;" in that, it is suddenly removed
 into another court; here, "he will not en-
 "dure any varying or departing in the least
 "degree from the doctrine and discipline of
 "the church of England *now* established;"
 in that, all is unsettled again, and the bishops
 and clergy in convocation are to order which
 way they please.

Let our ancestors who opposed King *Charles*
 be as *sensible* as the *Remarker* pleases; yet let
 us not deny the King and his advisers an in-
 ferior degree of common understanding.

But the *Remarker* hath made an impor-
 tant discovery about the word *now*, that it
 is not in *Heylin's* copy of the Declaration,
 and was probably inserted into Bishop *Spar-*
row's Collection of *Articles, Injunctions, &c.*
 "To accomodate matters to the Act of Uni-

^a *Remarks.* p. 24.

"formity

"formity of 1662." The conjecture is ingenious; but, unluckily, the first Edition of Bishop *Sparrow's* Collection, which reads *now established*, came out the year before the Act of Uniformity was passed; and his copy of the Declaration was taken from that printed in 1630 by *Bonham Norton* and *John Bill* the King's printers. Another considerable authority shall be produced to show, that neither is the reading of *now established* wrong, nor *Sir John Elliot's* gloss a right one.

"The language of this Declaration is such, as is absolutely inconsistent with the fundamental principles of our present happy Constitution. "We will not endure," says the Declaration, "any varying or departing, in the least degree, from the doctrine and discipline of the church of *England now established*. This might tally well enough with the politics of a *James* or a *Charles*; but if our princes and people, in after times, had persisted in not enduring the least departure from the *doctrine* of the church of *England*, particularly as it is exhibited in the homily against wilfull rebellion, what must have become of us at the Revolution? &c."

^a *Confess.* p. 126.

Can

Can any one believe the learned Author of the above cited passage to have judged, that *The language of this Declaration is such*, as, according to Sir John Elliot, to empower the bishops and clergy in convocation to order which way they please: or to make the doctrine of the church of England as variable under certain restrictions, as the *Remarker* will have it? *Remarks. p. 25.*

That this Declaration was King Charles's, I presume can no longer be disputed, since the publishing of the *Third Letter* to the Author of the *Confessional*. So many clear proofs of the point are collected in the *Postscript* to that Letter, that they want not any additional evidence from Sir John Elliot's speech. But if the learned Author had cast his eye properly upon it, with more attention to one part and less to another, it might have saved him some perplexity about the Framer of the Declaration, and some embarrassment concerning the passage in debate; from which the *Remarker* endeavouring to disengage him, either disagrees with him, or makes him discordant with himself.

Hitherto, it may be hoped, the *Doubter*, having gone only in an open path, hath trod securely. But when he ventures into the deep and thick coverts of the *Confessional*, the

case is altered ; as will now too sadly appear. In the *Confessional*, p. 131, is a long note, which first leads us to the *Declaration* prefixed to the Thirty nine articles ; then quits it for the *Proclamation* of King *Charles I* ; gives us a passage from it, follows it for a while, loses sight of it, and brings us back to the *Declaration*. And here the Particular mentioned in Sir *John Elliot*'s speech is cited ; and we are told, that " This particular is actually to be found in his Majesty's *Declaration*, as we now have it." But now we arrive at a critical parting of the road ; and the direction how to proceed is THE PASSAGE ABOVE CITED. By this direction the unfortunate *Doubter* with timid steps chose the more likely way, and chose the wrong. THE PASSAGE ABOVE CITED, says the *Remarker*, p. 22. refers us to the King's *Proclamation* ; and, --- " If *Sages* can divine each " others Thought," --- in all probability he saith true. The *Doubter* therefore, who conceived himself directed to the nearer object, the *Declaration*, desires to confess his error, and to acknowledge the kindness of the *Remarker*, who hath given him a clue, by which he can now find his way through the Labyrinth of this Note.

• Bishop

* Bishop Coneybeare's "Famous subscription Sermon" comes now before us; in which according to the *Doubts*, p. 11, "There is not any the least trace of such argumentation as is imputed to it." The Remarker "has not the Sermon at hand," but proves that Bishop Coneybeare must either argue as he would have him, or else his Sermon must be quite foreign to the text. In a like manner, a page or two after, Dr Waterland by imposers of the Thirty nine articles must either mean what he chooses he should mean, the "ministerial imposers, that is, the Bishops," or be guilty of "glaring impropriety." But alas! judicious as the Remarker is in his instructions to Bishop Coneybeare and Dr Waterland, how they ought to reason and write; what will it avail against plain matter of fact, that the argument of the one, and the meaning of the other, are misrepresented in the *Confessional*?

The Remarker p. 28. confesses that there is an "incautious imputation" on Dr Waterland concerning Bishop Sanderson's *Nine cases of conscience*; and he seems angry with the Doubter for not sooner apprizing the learned Author of it. But this could not well be

* *Confess.* p. 30. note. *Doubts.* p. 11. *Remarks.* p. 26.

done, because the *Doubter* had never read a line in the *Confessional* till the second Edition came out. Such tardiness in seeking improvement he can now only lament. But if his mean endeavours could contribute to render the third edition quite spotless, the *Remarker* gives him all possible encouragement to exert them. So ingenuous he is concerning Bishop *Coneybeart's* Subscription-Sermon, and Dr *Waterland's* Imposers of the articles.

Let us next consider how the *Remarker* vindicates his learned Friend from a charge of inconsistency brought against him in the *Doubts*, p. 16, to this effect: "That in arguing against Bishop *Burnet*, he represents "it" as *uncertain* by whom the Thirty nine "articles were composed;" but in reasoning against *Dr Nichols*, as *certain*, "that they "were compiled by *Cranmer*, and at the "most with the help of one or two of his "particular Friends; and these out of all "doubt were all of a mind." To this the substance of the *Remarker's* reply is: "That Bishop *Burnet*, who inferred from the characters of the Compilers, that the articles were composed with great temper in many points, was yet under uncertainty who the

^a *Confess.* p. 134.

^b *ib.* p. 152.

^c *Remarks.* p. 31.

compilers were : and that the Author of the *Confessional* "asks, by way of argument *ad hominem*, under this uncertainty, who can pretend to say with what temper they were composed, or by what views and considerations the composers were influenced? But that, expressing his own sentiments in his argument against Dr. *Nichols*, he adopts Bishop *Burnet's* opinion, so far as relates to *Granmer*, as a certainty, without the least hesitation, and by this opinion he abides." But if it is a certainty that the Articles were composed by *Granmer* himself, or with the help of one or two particular friends all of a mind, does Bishop *Burnet's* doubtfulness make the fact less real, or alter the nature of a conclusion following from it? Why then, is the force of the conclusion evaded by calling in question, in one place, the very premises, which, in another place, when it serves his purpose, the learned Author "adopts as "a certainty without the least hesitation?" It may well be doubted, whether the *Remarker* consults the credit of his learned Friend by imputing such artifice to him in an inquiry after truth, in order to clear him of a little inconsistency.

The

The matter is here argued on the supposition, that Bishop *Burnet* was under uncertainty by whom King *Edward's* Articles were composed. But though the learned Author and the Remarker choose to fix upon a time, when he thought it *more probable* that "They were framed by *Cranmer* and *Ridley*. Hist. Reform. Vol. II. p. 166." Yet he appears to have been afterwards satisfied, that they were compiled by *Cranmer*. For, Vol. III. p. 211. he introduces *Cranmer* as "granting the same to be his doings:" and in the same page the Bishop adds: "We have *Cranmer's* own word for it that he drew them." And that the learned Author was not unacquainted with this part of the History, seems pretty clear from *Confess.* p. 42, where he refers to Vol. III. p. 210, and to the very paragraph in which the Bishop enters on the subject of the Articles.

But it is now the *Doubter's* turn to be corrected.

Cædimur, et totidem plagis consumimus hostem.

Hor. II. Epist. II. 97.

He is charged with citing a passage from the *Confessional*, p. 167, unfairly. But insert a dash to shew that some words are left out, and the unfairness vanishes. It was by mistake

take that such a dash was omitted; and the part of the sentence which is left out is not of the least moment in the present small dispute, ^a whether the Author of the *Confessional* could properly and consistently rebuke Dr. Bennet for advancing somewhat *contrary to his Majesty's Declaration*. The *Remarker* alledges, that though he himself denies any validity to this Declaration, yet Dr. Bennet refers to it "as a public instrument of *legal authority*." And if this is proved, the argument *ad hominem* must here be allowed to be fair. But how is it proved? One would imagine by the manner of printing *legal authority* in the *Remarks*, that this was Dr. Bennet's expression. But no such expression occurs in the page referred to. ^b He there cites the Declaration in proof of a matter of fact: "That every subscriber to the articles was then supposed to believe them true:" and he might judge its testimony valid, without acknowledging a *legal authority* in it; he might even allow, that it had once such authority, and at the same time believe, that it was now at an end; and yet he might think it to his purpose to show, that the Declaration spoke the same language and consented with laws still

^a *Doubts*. p. 18. *Remarks*. p. 33. ^b *Essay on the Thirty nine articles*. p. 423.

in force. The *Remarker* himself appears not satisfied that he hath proved upon Dr. Bennet his reference to the Declaration "as a public instrument of *legal authority*;" and, till he will be pleased to do it in a better manner, this matter must still remain as it stands in the *Doubts*.

The *Remarker* proceeds to examine what is said from page 19 to page 32 of the *Doubts*. "Which *detail*, according to him, is a *fair mark* for criticism. But since he hath been so indulgent as to shoot but two or three little arrows against it, and these in the humble opinion of the *Doubter* fly beside it, he will leave matters to rest as they are with his readers; some of whom possibly may judge, that this *fair mark* is in reality a *clear point*.

The quotation from Bishop Burnet, *Doubts*, p. 23, shall be left also to declare his sentiments concerning an article in the *Nicene Creed*. No words can make them plainer; and all the reasoning of the *Remarker* will never be able to obscure them.

We go on then to consider the sense of *hell* and *inferi*; which words, we are told in the *Confessional*, p. 182, "never signified any thing in the days of the compilers [of the

* *Remarks*. p. 35.

"Articles]

[Articles] but the place of torments." In answer to this the *Doubter* produced among other instances from the *great Bible* a passage of *Job*, xiv. 13. in which *Job* wishes that God would *Hyde him in the hell* untill his *wrath were stilled*. But to this the *Remarker* has various exceptions; one of which is, that this translation of the bible came out under the patronage of popish bishops, who might mean to express *purgatory* by the word *hell*. The translation, according to my authors, was made by *Tyndal, Rogers, and Coverdale*, two martyrs and a confessor for the protestant cause. It was revised by *Cranmer*, whose preface appeared to it in 1540; it was reprinted by authority in the reign of *Edward VI*, read in the churches, and adopted into the liturgy of his reformers. It was suppressed in *Queen Mary's* reign; "but happily restored together with the liturgy in the first year of *Queen Elizabeth*." It seems therefore to have been reserved for the sagacity of the *Remarker* to discover, what it is plain our reformers did not, the cloven foot of popery in this translation. Yet say that *Tonstal* bishop of *Durham*, and *Heath*

^a *Remarks*. p. 43.

^b See *Bibliothec. Litterar.* for the year 1722. Num. IV. p. 4, 5. *John Johnson's* Pref. to his *Psalms*.

bishop of *Rochester*, ^a who by command of *Henry VIII* overlooked a new edition of it in 1541, infused their popish ideas into *Coverdale's* and *Cranmer's* words, what will follow? That they considered the hell in which *Job* desired "to be hidden untill the wrath of God were stilled," under the idea of *purgatory*? The maintainers of *purgatory* do not commonly suppose its fires so gentle, that they would make *Job* pathetically wish to be there, as in a shelter or hiding place from the wrath of God, which he endured in his sufferings on earth. Besides these learned Bishops understood the tenets of their own church better, than to think of sending *Job* to *purgatory*. They would have placed him, or made him wish to be placed, ^b in *limbo patrum*; which was a part of *Infernus*, or *hell*: for as ^cDr *Fortin* well observes, "Our English word *hell* is lax enough to answer "to *inferi*, or to all the supposed districts of "the infernal regions:" but the *Limbus patrum* was not a place of torments.

The *Remarker* seems astonished that ^d"There should be a *Doubter* in the three

^a *Lewis's* History of the Translations of the Bible. 8vo. 1739. pag. 140.

^b *Tho. Aquin.* Summa Theol. Supplem. ad Tert. Part. Quæst. LXIX. Art. iv. v.

^c *Life of Erasmus* Vol. II. Appendix p. 712. Remarks, p. 44.

^d Remarks.

page 41.

kingdoms capable of taking the reign of Henry VIII into the days of the Compilers of the Articles. But does the Doubter's argument require him to take in this reign? May he not leave it entirely out, and yet have time enough left, to make the authority and use of this translation coincide with the days of the compilers? It was reprinted under the auspices of Edward VI; and in a 4to edition of 1553 the texts alledged in the Doubts stand exactly as they are there cited. The Doubter therefore appeals to the translation, as its words were understood at that time; when *hell* did not suggest an idea of *purgatory*; unless the Remarker can show by some "Dextrous quibble, that the words of the translation being still the same, the doctrine purpose and intention of the Church must be the same likewise."

But if all this will not satisfy him; let us open the Bishop's bible, which I hope had no Bonner to patronise it. In this bible, first printed in large folio 1568, the translators or editors, luckily for the Doubter, explain for themselves what they mean sometimes by the word *hell*. On 2 Sam. xxii. 6, 1 Cor. xv. 55, where *hell* is read in the text, they tell us in

See Confess. p. 249.

the margin, it signifies the *grave*; and on *Jonas* II. 1, "*Jonas* prayed unto the Lorde
 "his God out of the fishes belly," they have
 this marginal note: "He afterwarde calleth
 "it [the fishes belly] hel, and the woorde is
 "taken often for the grave." On *Psalm* xvi.
 10. "For thou wilt not leave my soul in
 "helle," they say in the margin, "In the
 "state that soules be after this life."

The *Remarker* who is never in gayer spi-
 rits than on this subject, as appears by an
 instance of his pleasantry at the top of p. 43
 of the *Remarks*, is not satisfied with asserting
 the ground claimed by his learned Friend;
 for he makes a sudden movement, and we
 find him unexpectedly entrenching himself
 in *Hades*. Which new post the *Doubter* hath
 no ambition to dispute with him; but rather,
 as the *Remarker* hath apprized him of some-
 thing considerable, desires to make such re-
 turn as he is able; and will therefore present
 him with a passage from *Usher's* answer to
 the *Jesuit's* challenge, (p. 219. 4th. edit.
 London, 1686.) in which this great man
 gives some account of the ecclesiastical use
 of his three words.

Usher follows *Verstegan* in deriving *hell* from
hil which signifies to hide in old German;
 and observes that in our ancient language,

"to

“to hell the head, is as much as to cover the
 “head; and he, that covereth the house with
 “tile or slate, is from thence commonly called
 “a bellier.” From whence he concludes
 “that in the original propriety of the word,
 “bell doth exactly answer the Greek *Hades*,
 “which denoteth the place which is unseen,
 “or removed from the sight of man:”

“We are in the second place therefore to
 “observe (says he) that the term of *Hell*,
 “beside the vulgar acception, wherein it sig-
 “nifieth that which, *Luke xvi. 28.* is called
 “the place of torment; is, in the ecclesiasti-
 “cal use of the word, extended more largely
 “to express the Greek word *Hades* and the
 “Latin *Inferi*, and whatsoever is contained
 “under them. Concerning which St. Au-
 “gustine giveth this note: *The name of bell*
 “*is variously put in the Scriptures, and in*
 “*many meanings, according as the sense of the*
 “*things which are entreated of doth require.*
 “And Master Casaubon (who understood the
 “property of the Greek and Latin words as
 “well as any) this other: *They who think*
 “*that HADES is properly the seat of the*
 “*damned, be no less deceived, than they who,*
 “*when they read INFEROS in Latine writers,*
 “*do interpret it of the same place. The less*
 “cause have we to wonder, that *Hell* in the
 “Scripture

to have been of Arch-bishop Parker's ordering, with the following assertion:

"At the time when King Edward's articles were compiled, and for many years after, the word *Hell* will be found to be invariably taken for the place of final punishment, in all theological writings of authority." *Remarks*. p. 44.

We have now only to enquire, whether it is justly affirmed in the *Confessional*, p. 164, that Dr. Bennet is contrary to Dr. Clarke in giving the church's sense of Christ's descent into *Hell*. Dr. Bennet's doctrine is that "The church [of England] excludes no sense of the word *Hell* in this article [the third] except that which says that hell signifies the grave." Upon which we are asked, "Has Dr. Clarke any where said that the church excludes that sense?" But if he hath not, will his silence decide in favour of the *Remarker*? Does not the maintaining of his learned Friend's position require some direct evidence that Dr. Clarke contradicts Dr. Bennet on this head? Which is not given in the passage quoted in the *Remarks*, where all, that Dr. Clarke says upon the descent into hell, is this: "The article in the Apostles' creed concerning

^a *Directions for studying the Thirty nine articles*. p. 51.

^b See *Doubts*. p. 28. *Remarks*. p. 45.

"Christ's

“Christ’s descent into *hell* is now universally understood in a sense probably different from what the Composers of the Creed intended.” That the Church of England in the *third* of her Thirty nine articles does indeed so differ in meaning from the composers of the apostles creed, is a point allowed by Dr. Bennet in his *Directions*, p. 51, and countenanced by this passage of Dr. Clarke. An agreement between them it is easy to perceive; the difficulty is to discern their contrariety; which appears by no means more distinct through the medium of the *Remarker’s* reasoning. And yet, as if he were fully entitled to his conclusion, he authoritatively decides, that “Dr. Clarke must either be at variance with Dr. Bennet on this point of exclusion, or at variance with himself.” *Remarks*, p. 47.

But why this new effort to set Dr. Clarke at variance with himself? Might it not suffice that it hath already been attempted by a curious anecdote produced in the *Confessional*, p. 372; which makes Dr. Clarke’s private opinion inconsistent enough with his public professions? For according to his sentiments among friends (if a very ancient and worthy gentleman was not mistaken in apprehending or remembering them) Dr. Wake was an Arch-
bishop

bishop who was priest enough; but according to his declarations to the world, the same man was *The learned Dr WAKE, our worthy Metropolitan!* and, as if this were not enough, *The learned Dr. WAKE, our excellent Metropolitan.*

It was indeed in 1715 that Archbishop Wake was priest enough; and in 1719 that he was a worthy and excellent Metropolitan. As it was possible for Dr Clarke to alter his opinion of Dr. Wake in this interval, we might have doubted in which of the two eras he was right; but that this story kindly relieves us of our suspence. For certainly the candid Author would not have exhibited these private sentiments in opposition to the public declarations, if he had not been satisfied, that Dr. Clarke knew the man better in one thousand seven hundred and fifteen.

But enough of these Doubts. For, saith the *Remarker*, "So far as I can see, they might all be admitted for just and true without the least damage to the argument of the Confessional." *Remarks*, p. 11. In another place; page 4, he tells us: "The merits of the main question laid (perhaps, lay) within a small compass." But in say-

* *Clarke's Scripture Doctrine of the Trinity*, 2^d Edit. pag. 397, 400.

ing so, he seems not sufficiently warranted by the practice of his learned Principal; whose discussion of this said *main question* takes a pretty large compass; and includes a variety of matters mixed with his reasoning. Now as he hath *more respect for the public* than to lead them away from so interesting a question by unnecessary excursions *de gaieté de cœur*, and too much discernment, not to see what was foreign to his purpose; we must conclude, that he judged no part of these things superfluous, but all of them properly conducive to the decision of the *main question*, as aptly introducing or confirming some material argument, and, from one intermediate conclusion to another, still tending to the ultimate. But if this variety of facts, narrations, characters, remarks, dissertations, criticisms, censures, was of moment to the learned Author in the construction of his grand design; it became of moment to his readers to examine severally the parts of his miscellaneous fabric. For if the materials with which he builds should be unsound, and *daubed with untempered mortar*: or, not lying square and even; be full of cracks and settlements: his new temple, though *painted with vermilion*, will hardly tempt them to resort to it as a safe place of religious worship.

ship. From the propriety of such examination some time ago, arose the *Doubts*; which may now indeed be blotted out and forgotten *without the least damage*, since a just work on the subject hath appeared; but the writer of them, or rather a few friends, then thought it subservient to truth, to put some upon their guard, and others upon further search, by his *diminutive tract*. In the conduct of which, he hopes he hath not followed an example that was constantly before him; nor been guilty of writing with *insult*, with *particular virulence*, and *the genuine spirit of wrath and resentment*, which, God be thanked, he felt not.

Of all this indeed and more he is accused by the *Remarker*; but he certainly is too warm and angry, to do justice to his expressions or sentiments. "The *Doubter*," as he tells the world, *Remarks*, p. 48, "talks somewhere as if the mistakes of the Author of the Confessional were fatal to him. The author of the *Doubts* has dropt several hints, that the author of the Confessional is at the bottom a favourer of popery. He calls him with an ironical sneer a good protestant, and ends his pamphlet with an insinuation, that the author of the Confes-

Remarks. p. 21, 45.

ib. p. 48.

"Confessional

Confessional is ready to run into the embraces of
 "Father Phillips." *Remarks*, p. 9.

A very little trouble in looking over this
dwarf of a pamphlet might enable a man to
 give a just account of any part of it, were
 he so minded. And if its author is so easily
 convicted of lese majesty for what he hath
 said, there was the less occasion to impute to
 him, what he hath neither said, nor meant.

He hath not for instance said, that "The
 mistakes of the Author of the Confessional
 were fatal to him," nor hath any distinct
 idea of the meaning of these words. He
 hath no where called the "Author of the
 Confessional with an ironical sneer a good
 protestant." Though perhaps he may not
 think every zealous protestant a stout, or
 able, *Champion of the protestant cause*. He
 hath not said nor insinuated, "That the
 Author of the Confessional is ready to run
 into the embraces of Father Phillips." The
Tale alluded to implies not any readiness in
John to meet *Peter*; but that, if it so hap-
 pened, it happened by his ill stars, and not
 with his good will. And who sees not, that
 the name of Mr. Phillips in this place, and
 that of William Rainoldes in another, are in-
 troduced, not on account of their popery,
 but because the one is given to misrepresent,
 and

and the other embraced the party which he was confuting. Such are the hints dropt by the *Doubter*; "That the Author of the Confessional is at the bottom a favourer of popery." An *Auto da fe* of the pen hath surely as little relation to *Rome*, as a *starving inquisition*, which the learned author hath discovered among protestants. There is only one passage more that hath any the most distant aspect upon popery; and that is a question asked, *Doubts*, p. 25, "Was the writer of the Confessional ignorant of all this, or was he playing the Jesuit?" This was originally his own question, as briskly prest in the *Confessional* upon a masterly writer against popery, and put at least as generously in the *Doubts* to one who is able to answer for himself. But perhaps the very use of these words infringes on the right of the learned author; and the terms belong to a train of artillery, formed of *Arminianism*, *Popery*, *Inquisitions*, and *Cardinals' hats*, which is not to be touched but by the Master of the Ordnance himself, or by those who have his commission --- to play it off upon a certain church and her friends.

Nobis non licet esse tam disertis.

Martial. ix. 12.

After

After all, if any thing appears to the candid of any party to be said with unbecoming freedom in the *Doubts*, the writer of them is sorry to have said it. He bears no malice or ill will to the Author of the *Confessional*, but sincerely wishes his happiness, and in order to contribute, if he can, to the future tranquillity and repose of his learned mind, begs leave to offer him this parting advice: That before he indulge himself again in using the characters and memories of eminent and worthy men, as he hath done in the *Confessional*, he would sit down, and count the cost; and if he is so tender of his own reputation, and so extremely hurt by any the smallest matter that seems to touch it: as he appears to be, if there is any sympathy between him and the *Remarker*: that he would claim respect from those who dissent from him, by treating the living and the dead, from whom he dissents, with decency and moderation.

THE END.

ERRATA.

- Page 16. line 9. for 32 read 23.
 — 19. — 3. after *Articles* add "
 — 19. — 21. and p. 22. penult. read *Bishops*
 — 19. — ult. erase " before the.
 — 24. — 1. for 42 read 24.

- [DOUBTS. Page 8. line 19. read *essential discipline*.
 — 18. — 12. read *Directions* — against.
 — 26. — 4. and p. 27. l. 15. read *torment*.]

